

Blessing of an Abbot.

The recent benediction of the abbot of Buckfast Abbey, England, was a memorable ceremony. It recalled the previous ceremony of which the old tower of this abbey was a witness. That was in the twenty-ninth year of Henry VIII., the last year in which the poor harassed Cistercians could call this beloved cloister their home. But in this third year of King Edward the Seventh the dear old Cistercian habit was again to be seen under the shadow of the venerable tower, although now the White Monks were there as honored guests of the Benedictines, the original founders of St. Mary's Abbey on the banks of the Dart. Instead of the ribald crew of Henry's commissioners, the Bishop of Plymouth, surrounded by a large body of his clergy, with dignitaries of the Catholic Church in their robes of abbots, monks, and religious, in the habits of their different orders, among which the white cassock and rochet of the Canons Regular were conspicuous, had come to enthroned, after a lapse of 365 years, the newly-elected abbot of Buckfast. The white cornettes of the Sisters of Charity, who, on their way from their little dwelling to the church, passed under the very arch of the northern gate that had echoed to the tramp of armed retainers on February 24, 1538, added picturesqueness to the day of rejoicing. To thoughtful minds it gave food for reflection that the strange coincidence of dates had been undesignated by man. The gay flags and festoons of verdure on all sides were in keeping with the all-pervading feeling of glad thanksgiving.

So great was the concourse that the stalls of the choir were given up by the monks to their ecclesiastical visitors, the community basking themselves to the organ gallery. One layman, Lord Clifford of Chudleigh, the quasi-founder of the restored abbey, is allowed a stall in the choir, by privilege of the abbot-general. Viewed from the body of the church, and more especially from the tribune erected for the day, the black, white and purple robes of the occupiers of the choir, and the Pontifical vestments of the mitred prelates, formed a scene of beauty that was a fitting adjunct to the sacred rites. To some of those present it must have suggested that if a vision of this day could have been unrolled to the eyes of some monk in the hour that he was driven forth by the spoiler, he would willingly have said his *Nunc Dimittis*.

At eleven, Tierce was sung in choir, and Bishop Graham commenced the Pontifical Mass. Since Bishop Vesey of Exeter (to whose spiritual jurisdiction over the Western counties, though not to the tide of his see, the Bishop of Plymouth has succeeded) gave the abbatial benediction to Abbot John Rede, His Lordship is the first to invest and enthrone an abbot of Buckfast. Abbot Rede's benediction was on Maundy Thursday, April 13, 1525. To the very great regret of the community Abbot Gasquet and Ford, who had most kindly promised to be the two assistant abbots for the occasion, were both hindered by indisposition; their places being taken by the Abbots of Eddington and Doune (France). By them the newly-elected was presented to the Bishop, and after the reading of the Apostolic mandate, the ancient oath of fidelity to the Holy See, in its mediæval wording, with the promise to observe the rule of St. Benedict, and to administer the goods of the monastery unto the well-being of Holy Church, of his brethren, of the poor and pilgrims, was heard again in Devon after a lapse of well nigh four centuries. Most touching of all was the closing ceremony when, after the newly-mitred had given his blessing to the kneeling crowds of the faithful during the singing of the "Te Deum," his monks one by one did homage to their prelate, and received from him the kiss of peace.

The sermon was preached after the Gospel by the Right Rev. Mgr. Croke Robinson. Looking on the great event of the day as a landmark in the history of Catholic England and a signal evidence of the indestructibility of the Catholic Church, the preacher passed in brief review the succession of her triumphs following on periods of persecution, as at the conversion of Constantine, and the epochs of St. Gregory the Great, Charlemagne, and the close of the Western Schism. So in England, Tudor tyranny, Stuart bigotry, Orange malice, had brought the faith almost to destruction under Hanoverian oppression, and no ray of hope was visible when in 1778 Alban Butler lay on his death-bed. Then came the revival, through Milner, O'Connell, Catholic Emancipation, Newman and the Oxford Movement, Wiseman and Manning, down to the almost Second Summer of to-

day. The highest advance is marked by this day's festival. Glastonbury, Fountains, Furness, and Rievaulx, still lie in desolation, but Buckfast was dead and had risen again; was lost and is found. To-day is the anniversary of that day of sadness when the old monastic community, 365 years ago, came to an end, by the instrumentality of a traitor abbot; and the sub-deacon at the altar had just chanted the words of St. Peter, announcing to the infant Church that they were assembled to appoint one to take the traitor's place. Nor had this coincidence of dates been knowingly designed by anyone; it was only discovered after all arrangements had been made and was a sign of God's hidden counsels. The three historic revivals of monastic life at Buckfast had originated in France, the eldest daughter of the Church, yet the cradle of the revolutionary spirit. After alluding to the part of the noble house of Clifford in the restoration of the abbey, Mgr. Croke Robinson wished to all non-Catholics present the greeting of peace implied in the Benedictine motto, "Pax," and closed his most eloquent discourse by wishing many years of life to the abbot, and eternal prosperity to the community.

Bishop Bilsborrow.

The death of the Right Rev. Dr. Bilsborrow, Bishop of Salford, England, is announced. The cause of his death was heart failure. The late Bishop Bilsborrow was an active and tireless worker and preacher, though not of robust constitution. He was born at Singleton Lodge, near Kirkham, in the Fylde district of Lancashire, on March 30th, 1836. He received his early education at Mr. Baron's Catholic Academy, Lytham, and in 1851 was sent to Ushaw College, Durham. Here he remained until 1865, in which year, on the 26th February, he was ordained priest at St. Edward's College, Everton, Liverpool, by the late Right Rev. Dr. Alexander Goss, the second Bishop of Liverpool. He was at once appointed to Barrow-in-Furness, to establish a new mission. He built a church, presbytery, and schools at Barrow, freeing them at the same time from debt. In 1872, his untiring labors, having broken down his health, Bishop Goss appointed him to the mission at Newsham, near Preston. Whilst here he succeeded in erecting in the neighboring district of Catforth both a new church and presbytery, leaving them free from debt. In the autumn of 1879 Bishop O'Reilly (who was Bishop Goss' successor then for six years) began to look about him for professors for his new diocesan seminary, then in course of erection, and Father John Bilsborrow was the first he asked to become Vice-Rector and Professor of Dogmatic Theology. Father Bilsborrow then went to Rome and attended a course of lectures there for nearly a year. On his return from Rome in the summer of 1880, the new college not being completed, the Bishop asked him to take temporary work at Ainsdale, near Southport. Here he remained for five or six months, when the late Canon Teehay, of Birkdale, falling ill, he was sent there to replace him during his illness. On the recovery of Canon Teehay, Father Bilsborrow undertook to establish a mission at Grange-over-Sands, and Mr. John Sutcliffe Witham, an old college friend of his, having purchased a house at Kentsford, near Grange, gave him hospitality, and placed his drawing-room at his disposal as a chapel during the twelve months he was his guest. During that time Father Bilsborrow built a new church and dedicated it to St. Charles Borromeo in fulfillment of a vow which he had made at his shrine in Milan, in June, 1880. This church he also left free from debt. On the completion of St. Joseph's College (Liverpool Diocesan Seminary), Upholland, near Wigan, in the year 1883, he took up his residence within its walls as vice-rector, teaching successively dogmatic, moral, and ascetic theology. In 1885, on the retirement of Canon Teehay, Father Bilsborrow, D. D., was appointed rector, a position he held with great success and dignity until he was appointed Bishop of Salford in the summer of 1892, in succession to His Eminence Cardinal Vaughan. Whilst rector of St. Joseph's College, Upholland, Father Bilsborrow taught Scripture and ascetic theology. In 1888 he was appointed a Canon of the Liverpool Chapter, and in the 1890, on the occasion of the celebration of his silver jubilee in the priesthood, the Holy Father Pope Leo XIII. made him a Domestic Prelate of the first class. Mgr. Bilsborrow was consecrated Bishop of Salford in St. John's Cathedral, Salford, by His Eminence Cardinal Vaughan, on August 24th, 1893.

Laetare Medallist.

The Hon. Charles J. Bonaparte, lawyer and philanthropist, of Baltimore, Maryland, is this year the recipient of a gift that carries with it the highest honor which Notre Dame University can confer. This unique expression of esteem is known as the Laetare Medal, and is bestowed annually on some lay Catholic who has rendered special service to religion and humanity.

The Catholic Church uses every means to foster and reward virtue. A long line of illustrious men and women who have lived, fought and died in her defence have their names enshrined in her ritual, and she points to their lives as examples for her living children to follow. Even in this life such servants are not without tokens of her esteem. On her distinguished clerics she is wont to confer marked appreciation for their sanctity, learning, zeal or sacrifice in the cause of religion. Nor does she fail to give public recognition to her lay members whom she seeks to reward in proportion to their merit. One of her choicest distinctions for a Catholic layman or woman is the "Golden Rose" which the Pope bestows from time to time on the European whom he deems the most deserving. The "Golden Rose" is blessed on the mid-Sunday of Lent, and its formal conferring is accompanied by a benediction which in early times was conveyed in the following beautiful words: "Receive from our hands this rose, beloved son, who, according to the world, art noble, valiant and endowed with great prowess, that you may be still more ennobled by every virtue from Christ, as a rose planted near the stream of many waters; and may this grace be bestowed on you in the overflowing clemency of Him who liveth and reigneth, world without end. Amen."

The granting of the Laetare Medal by the trustees of Notre Dame University was inspired, no doubt, by this practice of the Sovereign Pontiffs. For the last twenty years it has been most judiciously awarded, and has always been regarded by the Catholic laity as the highest appreciation of religious and civic worth. The medal receives its name from the day on which it is bestowed, Laetare Sunday, when the Church, conscious of the weakness of her children who have passed through the first half of the penitential season, cheers them with a foregleam of the Resurrection and urges them to persevere on their journey. For a little while her altars are again decorated, she turns from grief to exultation, and begins the Introit of the Mass with "Laetare" which means "Rejoice." Hence the words "Laetare Medal" on the bar from which the disk of gold depends. The latter is of the finest workmanship and has inscribed on one side, Magna est veritas et praevaluit, while on the other side appear the names of the University and of the recipient. The reasons for the presentation of the medal are set forth in an accompanying address, richly framed and printed on silk. Those who have been favored with this mark of esteem are among the very flower of the American Catholic laity, as is evident from the following list: Dr. John Gilmary Shea, historian; Patrick J. Keeley, architect; Eliza Allen Starr, art critic; General John Newton, civil engineer; Patrick V. Hickey, editor; Anna Hanson Dorsey, novelist; William J. Onahan, publicist; Daniel Dougherty, orator; Major Henry T. Brownson, soldier and scholar; Patrick Donahue, editor; Augustin Daly, theatrical manager; Mrs. James Sadlier, author; William Starke Roscerans, soldier; Dr. Thomas A. Emmet, physician; Hon. Timothy Howard, jurist; Mary Gwendolen Caldwell, philanthropist; John A. Creighton, philanthropist; William Bourke Cockran, lawyer and orator; Dr. John Benjamin Murphy, surgeon; all distinguished in their respective callings, of high intellectual attainments, and exemplary Catholics. Needless to say, the gentleman selected by Notre Dame for the honor this year has well deserved his place in this group of brilliant men and women.

Charles J. Bonaparte, the second son of Jerome Napoleon Bonaparte and Susan May Williams, was born in Baltimore, Maryland, June 9th, 1851. Besides the degrees conferred by Harvard, he is a Doctor of Laws of St. Mary's College and Harvard College. In September, 1874, he was admitted to the Bar of Maryland in the Circuit Court of Howard County. He was married September 1, 1875, to Ellen Channing Day, daughter of Thomas Day of Hartford, Connecticut, and has since resided in Baltimore city where he has practised his profession. — Notre Dame Scholastic.

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THE STAGE IRISHMAN.

(Continued from Page Five.)

members of the Philo Celtic Society, and furthermore it seems that one of them took no part in the protest, but had simply offered his card to one of the gentlemen who was being ejected, thereby showing a willingness to act in his behalf if necessary as a witness to the rudely handling which he was subjected to. For this act he was himself treated to a similar attack; and in consequence he had the manager arrested. The other gentleman also preferred the charge of assault against the manager; and it was not until they arrived at the station house that the manager lodged counter charges against both. (Compare this statement of fact with the garbled press accounts.) All three were bailed out afterward. One of the papers had a true account of some of these matters.

One of the other gentlemen who was the subject of rudely treatment is a prominent official of the Philo Celtic Society, and he unfortunately bears physical evidence of the cowardly attack which five of

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Christian Names.

An Australian Bishop has made a protest against the apparent unpopularity into which the good old names of Patrick and Bridget have fallen in those colonies. He says he is tired of hearing Irish fathers and mothers asking that their children should be christened "Montmorency," "Glady's," "Clarence" or "Maud." He says Patrick and Bridget are just as euphonious and much better than the fancy names now so common.

PUBLIC SPIRIT.

The Holy Name Societies of Brooklyn have adopted resolutions requesting Commissioner Woodbury of the Street Cleaning Department, to give the men under him who work on Sundays an opportunity to attend Mass.

A MEMORIAL.

The statue to the memory of Father Murphy and his followers who fell in the battle of Arklow on June 9, 1798, is now complete, and the committee has fixed Sunday, June 28, next, for the unveiling. The statue is a very fine specimen of Dublin art, and reflects great credit on all concerned.

Ireland's Tribute to

Late Sir Charles

Gavan Du

NEVER PERHAPS

has there been such an demonstration of the pulse indicated than by the public funeral of late Sir Charles Gavan Du. that at many times form of popular feeling been given expression to gatherings of citizens on the close of the death of ages, but it may fairly be without any exaggeration today's tribute to the dead, was in many respects away beyond that which our experience can suggest the close on sixty years elapsed since the demise of the Young Ireland yesterday's sad yet glorious some event of the kind to public observation the ring revival of the spirit around which the day concentrated itself. the personality of the dead whose funeral was the last this new-born year, may be but a name—a thing which fortuitous circumstances an arrival of old time experience been by time shadowed of years. Yet still how wonderful is the all-survival of nationality, and to-day ment that breathed through old years to "48" found effective expression in the to the memory of Duffy. again, it may be said that the name and work of Gavan were but as histories, the who gathered around his membered this one fact, it were honoring a man who was one of the best and most of Ireland's sons. To those who either joined in, the wonderful tribute to the yesterday, strangely thoughts must have occurred cortege passed the very men of whom he was the friend—Smith O'Brien, O'Connell, Sir John Gray, the other Mathew. Most truly he said of yesterday's demonstration that it was not political, it was a gathering of the National. In recent years—the say, in the years that do not beyond the Parnell funeral of anniversary which followed it—proach to such a gathering we deal with now can well be the funeral was remarkable alone for the singular impression of itself as a funeral composed those who followed the remains the grave, but it was also able because of the almost national attention it attracted, the tide who lined the city streets passed, and the extraordinary once paid to the day by the of the metropolis. No breath cord arose in any phase of the function, and surely no tribute could well be said to any man than the fact that regardless of creed or class, or sections of differences, he constituted the funeral form epoch-making incident to be memorable in the annals of the To the city man its importance have been suggestive. Hundred people came from the country in the celebration of respect and or. Although half-past one was fixed as the hour at which procession was to leave St. Green, such was the mass of the ers, so great were the const elements of the contingents, it was long after that time more onwards was made. Replete in a very great degree said to have been the gathering North, South, East, and West land formed worthy representation and when the great body moved towards Glasnevin the route practically packed with people paid at least the tribute of sympathy. A more striking it would have been absolutely able to have found than what hearse containing the remains, which was literally covered wreaths of flowers, and the "48" reached the foot of the street, and came into the scene great and famous gathering of Volunteers. The picture was as historical as its more than prototype. All along the thoroughfares were filled, the